

TESTIMONY

Concerning the LIGHT and LIFE of

JESUS

(the true Foundation),

As it was laid down and delivered to us, and received of us from the beginning; not another, but the same Faith which the holy men and women that gave forth the Scriptures, declared of.

And a Testimony against that spirit, and all lead by it, that resists the Life and weakens the Faith, brings forth likenesses, and makes much shew in the flesh of self-denial and Obedience, yet indeed is that which leaves undone the things it should do, and doth the things it should not.

With an Exhortation to hold fast the Faith as it was delivered at first unto us.

Also a Word of Prophecie of the Discovery and overthrow of that spirit, that hath got the words and likeness of the Spirit of holiness, but is above it, fighting against it, and betraying it, and them that are in it.

And the blessed joy and safety of all those that have and doe wait for the Exaltation of the Name of God.

John 1. 5. This then is the Message, which we have heard of him, (and declare unto you) that God is Light, and in him is no darkness.

Chap. 2. 23, 24. Whosoever denyeth the Son, the same hath no Father. Let therefore abide in you that same which ye have heard from the beginning: If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father.

Tim. 1. 5, 6. For the end of the Commandment is love out of a pure heart and of a good Conscience, and of faith unfained: From the which things some have erred and have turned unto vain janglings.

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This for all my Dear Brethren
and Sisters, who in the one Spirit warre
against the many spirits gone out into
the World; and in the holy fear which
keeps in lowliness, bear your Testimony
against all unrighteousnesse in flesh and
spirit, by the Life, which in the Light
is received. On you is, and shall be mul-
tiplied Grace, Mercy, and Peace, for
ever.

F*riends of God (who are called with a holy
Call, and by believing have and do par-
take of the power of an endlesse life, even
that which was, is, & is to come, in which
is our hope of Glory, by which we are
brought near unto God, and one another, and have
entrance thereby into the Kingdome of our Lord
Jesus Christ) to you (I say) I know I am dear, as
you are unto me, all begotten by the eternal power to
the living hope, all drawing from the one breast
the milk of the Word, which maketh to grow in the
love that waxeth not old, but is the portion that
God hath given his children, to live in his love (as
said that holy Martyr (not to be forgotten) who
sealed it with his Life): In this, and for this, dear
unto me indeed are all the called and chosen of
God, who have borne the Cross and despised the
shame,*

The Epistle.

shame, and are not weary of the good old Way, where we have found him whom our souls loveth, and have his daily feedings, and hear his voyce, and are led thereby, and his presence hath been our justifier, in our Meetings on all dayes, and at all times, who hath redeemed us out of all dayes and times, and sheweth us that for the Son of man (to whom we are come) they were all made; and as here we keep we are justified, and who can condemn? and though we have felt that in our selves and others, that hath laid a snare, and would raise doubtings and questionings in us, yet the eye is open that hath given the discerning thereof, and by which we have been strengthened to meet together, and to keep a day and dayes in that which is the everlasting day, and given us dominion over all Forms, Dayes, and Times, feeling our times with the Lord, in the power that hath been our strength, whereby we have gone forth, as many are the witnesses thereof (and to which the Lord doth and will witness) with the giving up of our Liberties, Estates and Lives, in the same joy as they who had in their eye an enduring City (not made with hands,) in the highest Heavens, which many have seen and are waiting for, and in the strength thereof do we overcome all that would beget doubtings, or weaken the feeble knees, or the weak hands, by usurping Authority over Gods Inheritance, secretly or openly smiting at those which we know do feed Gods Sheep, and nourish his Lambs, and strengthen them in the way of life, and have been and are a refreshment to all, who above all have and do seek the Kingdome of God, and the righteous-

The Epistle.

righteousnesse thereof, though some in whom there is a spirit that lusteth to envy (for which they are judged) throws forth their judgments on those they know not, speaking as if they were departed from their first Principles, and medlers in matters that concerns them not, when it is the very things they have and do act: Seen they were, and are, and the end thereof, by those who kept the holy Faith, and have and do labour to have recovered them from that spirit, which alwayes begins with an appearance of somewhat more excellent than others, whom they would have despised that they themselves might be honoured; so it is, and I cannot but mind some of it, that they may call to mind the dayes past, and remember of old what this spirit lead to, and what reward it met with; some indeed found a place of repentance, but not without deep sorrow, and the horrible end of others that have been exercised in this work, is not to be forgotten, which I have a more perfect knowledge of than many, it may be for this very end, that I might warn others of it, which in God I am bold to say I have, and doe with the same tender love that can give life for an enemy, that from this enemy they might be delivered, for whom Christ dyed, and in the liberty of that life which is received and retained without variation, or shew of changing, as at first it was delivered, is the blood that cleanseth from all evil, and blotieth out all transgression, in which cup we all drink in the unity and love of the father, who are in our first love, and have and do pursue peace with all, and have followed after it, and know what
it

The Epistle.

it is that hath and doth divide from it, and travel for the removal of it, that into the eternal power that hath called us, all might be gathered, there to wait for his appearance that will repair our breaches, and manifest himself unto us, even unto all who are in the goodwill of God unto all men, and seek nothing but the exaltation of his name, in which we have found everlasting strength, and sure establishment not to be shaken; of which and to which I bear testimony with those in it, who have not, nor do not preach themselves, but the Lord Jesus Christ, and we your servants for his sake; among which, by the free grace that appears to all, I have my place, and feele my reward;

Who am known by
the name of

Rebeckah Travers.

*A Testimony of the Light and
Life of Jesus (the true Foundation),
as it was laid downe and delivered to
us , and receiued of us from the begin-
ning.*

FRIENDS, who have & do confesse to the Light, to you this is sent, from her, who of it hath learned, and to you doth declare, that there is no way to come out of transgression, nor to overcome deceit, but by giving heed to that which was before transgression was ; which is that word of power that made all things, and without it was not any thing made, that was made ; and in it was life, and the life is the light of men : So by this only must darknesse be come out of, and death be overcome, whose power and strength had its entrance, and stands in that which is contrary to the light ; for God who dwelleth in the Light, and whose works every where declare his goodnesse, is gathering into his life by his Light, as saith Christ Jesus, *I am come that you may have life ; believe in the Light, and you shall be children of the Light ;* for this was and is the work of God, that all believe in him whom God hath sent, not in any thing that man hath or doth invent, for that's Idolatry ; but this is the message that I am to deliver (as I have received), That the Light is sufficient to beget, to build up, and to bring into the inheritance of life and glory, which is the glad-tydings of that Gospel which is everlasting, and to be received, and the messengers thereof, as that to which the blessing of this life and that which is to come pertaineth : And the knowledge of this is not attained by words or writing, how excellent soever, though coming from, or declaring of it ; but as it is free unto all, so by the obedience thereto is the increase thereof, and

and it is the obedience of faith, which in the least measure of it works by love, and so overcomes; for this is the living faith, which in all its workings is against the works of death and darknesse, and being in the light, sees the adversary in all his windings; so, not as if I could give grace, but as a witness of the grace which is freely given to you all, do I speak, write and entreat you to give heed to what I have learned thereof, for my declaration is true; and as you believe, you shall seal thereto, not because I have declared it, but because in the faith you feel it, so your knowledg and salvation is by faith, which is the gift of God, (and leads you to him, not to any created thing, though never so excellent, but to the giver and Creator of all, out of the visible into the invisible rest prepared;) for it is the evidence of things not seen, yet the substance of that hoped for; for you are but yet in the way travellers and souldiers, yet you have that which overcomes; here is a sure evidence indeed, this hath delivered from evil, and this will deliver; here springs the hope, which whoso hath it shall never be ashamed, a substance indeed that gives the entrance within the vail, there, is the rest whither you are travelling. So who are come to the holy faith (for to such I now speak, that you) hold fast your confidence, for there is your victory in the faith, for because of unbelief they entred not; so you that are come to the Light knows that it is true, and by faith therein are set free, so far as you have followed it; but if you draw back, Gods soul hath no pleasure in you, nor can you please God, for *what is not of faith is sin*; but all in the faith have this testimony, that they please God, for here is the pleasure and good will of God in his own begotten, that is the redeemer up to God; now in the faith you feel it not a tradition taught by man, nor an imagination framed, where he that ruleth in the aire hath place, but this gathereth thy mind, heart, and soul into the heavenly, out of all that perisheth into that which preserveth every creature, changing you into its own nature of love and mercy, kindnesse and good will to every creature, saving you out of every evill; is not this salvation? and you can truly say as true as *Job, your Redeemer liveth*, if here. So not as unto such as believe not, but as unto those who have with me obtained

obtained the like faith, I write that you hold fast, that with the same you may behold what you are to war with and watch against; for Friends, all are not entered into the rest, though we have the faith which is sufficient to overcome all enemies, and to give us entrance if we live thereby, and it is the life of the just, and he must inherit the power and glory that is everlasting; so it is but this (my Friends) that we have need of, whatsoever our tryals, temptations and assaults be, that we hold fast the faith, even that faith which hath and doth give you victory over the world, that thereby you may war in righteousness against all spiritual wickedness in high-places, for principalities and powers are to be overcome, even in some who have tasted of the heavenly gift, and have known the power of the world to come and eternal judgment, by which the redemption of the seed comes to be witnessed, which is immortal and shall never dye: Yet this is not I, nor you, who may still have a place in us for the evil one, whose work it alwaies was and is to betray this seed, and slay the life, and bring forth the likeness of it, and so works deceivably as in a myserie of iniquity: And how this hath prevailed, I know some have both seen and felt; and think it not strange my Friends, for as it is the same everlasting Gospel, and the like precious faith, so it meets with the same opposition without and within, as many are witnesses of in this our day.

And Friends, in the good will of God, and for the sakes of many that are dear unto me, in and for the name sake, am I moved to speak something of this matter, which hath and yet will further be manifested to break forth even amongst them that confesse to the Light, for our greatest enemies are those amongst us, which though gathered into the same profession and appearing with us, yet are not of us, for our unity is in the faith, not in any form whatsoever (which is without) though godly, and not to be denied by us, but held and confessed unto; for as we are to follow that which is just and honest, so that which is of good report without, and so in the comly order before those that cannot enter the Sanctuary; for this I can declare as set upon my heart by the Lord, and I know shall be received by them, that believe that ever since I have been given up to serve the truth with all my might, I have fear-

ed nothing more than to lay stumbling blocks in the way of those without, who by our good example are to be drawn in, and by our order is all in the disorder and confusion to be judged; for I know whosoever abides in the power which glorifies the father, so brings forth in the sight of those which yet resist it, as may make them to confesse to it; so our outside performances and form is the work of God to all, who in the faith hold it by which all things are sanctified, and our oneness in those things that are without, to them which are without is profitable, which is our great work in the world, to bring in or judge those which are without: Now if one come who sees you in differences and confusion, will he not be hardened? where is it he see a good order in oneness and stability, not changable, but firm, may he not then say of a truth God is with them? as I have been an Eare-witnesse some have said, O this People are of God and in the truth, for where-ever they are they appeare alike in their behaviours, in their worships, in their words, in their writings, in their defending of one another, and pleading for one another; it is not thus in the world; thus some have been condemned out of their own mouths, and God glorified; so that which hath or doth go about to sow divisions and make rents, is not of God; for the Coat of our Lord is seamless, and must not be divided; for though as before mentioned, our unity stands not in any out-side thing, yet it stands and hath its strength in that which doth unite, which is the spirit of power, to which we confesse, and of which we learn righteousness, and by which only we can offer to God; and this all confesse unto, which professe the Light, yet have not all their abiding therein; for beare with me, as one upon whom a necessity is laid for somes sake, to declare what I have learned, even to you who do say you are come to the anointing, and need none to teach you, but as that teaches; I declare to you, that as by receiving and by believing the everlasting Gospel, in the ancient faith which was once delivered to the Saints, so we have found the effectual prevailing thereof (to the overcoming of death, *and him that hath the power thereof, which is the Devil*), as in it we have abode, for by this is our victory, not by any thing we have seen, done, or suffered, which may puff up, but by the faith which gives life to the just, and that being

being lifted up, drawes all after it: And here hath been our prevailing over all that hath withstood within and without, for as it is written, *none without faith can please God*; so no further have we travelled towards the rest, or got entrance thereinto, then by the faith in which we received the Testimony in the love of it, whereby our doubtings questions and feares were overcome, and we made willing to lose all for the attaining thereof, even the inheritance of glory and life everlasting prepared for those that are sanctified; and our faith standing in this that sanctifies, we wrought not, but by it were brought to cease from our own works, and to wait for the operation of the Spirit of life, which as it works where it will, so when it will, and being in the faith made not halt, but believed, and so the life sprang to bring forth to God, and the living praised him; not workers for life, but in the life which is free unto all is God glorified; not he that wills, nor he that runs, nor he that hunts, nor he that weeps, though born in *Isaacs* house, attains, but he that staves at home with that that shews mercy obtains the blessing.

Ah, but will not some say, what needs this to be spoken to us who are come to the light, and have not only heard of, but believed, that the first borne which is of the earth must not inherit?

Be not offended, I know you will not, if learners of that which shews mercy, but if above that you will hate instruction, who say you can see, and are rich, and are clothed; these words were spoken in the spirit to such as were gathered, and I am permitted of him that justifies, to say many are gathered and called with the heavenly call, that thinks they have done and suffered for the name sake more than many, yet have life in that which betrayes and murders the holy seed; even that nature which enquires of the wise men, *Where is the babe, that I may worship him?* and yet slay the innocent, that it may be King: This I say, is yet abiding and unremoved in many that confesse he is come that is true; for if any's heart be lifted up in him, he is not right; for as I said, *the just man liveth by faith*, and this is the living faith that removes the high-places, and raketh away the ground from whence is warring, strife, and contention, back-biting, whisperings, evil surmisings,

hard speakings, and evil accusings, to the perverting of the good way of God, by bringing a disesteem on those that have borne the heat of the day, and have and do travell for the resurrection of that seed, which removes this ground; but let none think it strange that amongst us these things have or may break forth, to the perverting the faith of some, and to the laying of a stumbling-block in the way of the simple; for as it is the same everlasting truth and salvation that is now brought forth by the same eternal Spirit that raised Jesus from the dead, so accompanied with the like temptations, and the same mysterie of iniquity worketh to the overthrowing of the disguised and rebellious ones; for though a mist is risen to cloud as it were the glory of that day to which we are come, yet shall it not prevail to the extinguishing of it, as some have prophesied who believe a lye; these are the evil spies who cry, they began well, but what are they now? thus they weaken the people, and smite the feeble in the way; these were and are the rebellious that weaken the faith, they hinder the victory, no souldier for Christ, whatever thou do or suffer; if out of the faith, then in the gain saying, then a despiser of dignities, then haughty, all the upright-hearted shall see it; he that despises the honour that is from above, exalts himself: he that resists the authority that is of God, is he that would exercise authority over all Gods heritage, this is he where-ever he comes forth, (though seemingly never so lowly,) that throws infamy and contempt on them that are and upheld by God; try the spirit, is it not *Corahs*? What is this man, say they? Is not all the Lords people holy? Yea, in the Spirit of holiness, but not in the Spirit of gain saying, which leads to perdition, and is and shall be manifested to rise out of the earth, and is thither turning, and of it shall be swallowed up; they have offered, but it is false fire, and hearts are begar, and that consumes the kindlers thereof; but them whom you have despised, with all in the same faith, are safe in a low and cool habitation, only have and do travell for the deliverance of some, and make warr in righteousness against that spirit in every appearance, though in never so small a matter, for its this that hath and doth stop *Israel* in his way, and we shall overcome who have kept the word of his power, in which we have felt the windings of this spirit,

which

which hath rise in the Temple of God, as God, to exalt it self above all that is called God, though ever covered with a shew of the greatest humility and lowliness; yet holds not the Head, by which every Member is strengthened and knit together, but is vainly puffed up with a voluntary humility, voluntary indeed to whom they will, and when they will, and where they will; all in the will, voluntary indeed in their lowliness, and in their love, and in the same haughty minded, rebellious, unsubjected, neither bowed nor entreated, but hardning themselves against both judgments & entreaties, drawing back many from the life of righteousness, (which orders all, in the unchangeable power, to the praise thereof) into a likeness of holiness, setting those things in the desireableness, which once they saw or felt in the power; so by working out of the Faith, they stifle the life, and by all they do or suffer, become more and more veiled in the pure understanding, and exalted in that which God will consume by the brightness of his rising, which is at hand to be revealed with flames of fire, to take vengeance on all that know him not, but have believed a lye rather than truth, who have sought themselves; and been weary of the good old way, which is prepared for the simple, where the body is preserved, nourished, and strengthened by the vertue of the head, which giveth life to every member; whose glorying is not in themselves, nor in what they have done or suffered, but in him that worketh all in them and for them, and on that do wait (as be gotten thereby) for establishment therein, and of this to receive grace for grace, to overcome, and to bring forth to the praise of that which is the sufficiency of all that in it abide, and gives the discerning of the body, and makes worthy eaters of the Bread, which who eats of shall never dye, but grow from strength to strength in stature; and in favour with God and man, all branches in that Vine, the fruit whereof makes glad the heart of God; and his joy is the strength of all that have life therein: but no degenerate plant can bring forth to him. But many will say, that is confest, none can serve the living God, but in the life; so tell us who are they, and thou hast said something: I answer, (and it shall satisfy all the honest hearted) that which would comprehend the life, is not life, but that which hath fed on the knowledge, and is shut out from the life, knowing nothing of it, though

though it have been where it was planted, and hath had the sight of heavenly things, visions and revelations, and on this hath fed, and so by sight vainly puffed up, come to be shut out from the life; but *the just live by Faith*, which overcomes the world, and the many spirits that are there, that which murmures, that which envies, that which accuses, that which imagines, all these are out and from the life, fit by dreamers, seeking for, and hunting after they know not what; for, be they never so high they know nothing, but what they know sensually, and so neither tasting nor feeling, that which satisfies and brings to the rest, talk of another thing, dispensation or glory, than the children of light bear witness of; and if it be another, it is not the same, but a likeness of that life, which all that believed bear testimony to, from the greatest to the least, that he to whom we have been called, and for whose name sake we have bore reproach, and despised shame, is the begotten of God, that takes away the sins of the world, and gives entrance into the inheritance of everlasting rest, with the father; and if you bring another message, who shall receive you or your message, but such to whom our Gospel is hid? which is everlasting, and must abide when all your imaginations will be at an end, which are drawing back to them, where many of us were, before the Messengers of the day were sent to visit us, seeking, but not willing to find, nor enter the narrow way; so some grown weary of *Jacobs* yoke, would break it off, and get liberty, though it be but to lick up the old vomit; yet he that works with all deceivableness (*who was a liar from the beginning*) hath glorious baits for all that feed on knowledge; *you shall be as Gods*, saith he that draws from the life, who leads to death, and his steps goe to hell, and hath again bewildred many that were come to Mount *Pisgah*, whose carcase may fall in the wilderness, because of unbelief; but by faith many are entered into the rest of God, and are ceased from their own works (as God did from his) and partake of his joy, and have share in his peace, and know that at his right hand are pleasures for evermore, and his presence is the glory of all that in it live, and this is everlasting, and shall never have end. So all that love the Light, and have faith therein, look not for another, for in all our pilgrimage, this is our strength, and at the end thereof our exceeding

ing great reward : So God, our portion, our stay, and our glory, revealed in spirit the first and the last, the author and finisher of our Faith, for which we have and do contend earnestly against all that would come out with any likeness whatsoever ; for we have the life, and this is that to which he will give the preheminance ; and all in the faith behold him full of grace and glory, who is come to finish sin, and to put an end to transgression, and to bring in the everlasting righteousness, with which his whole body (or Church) is presented without spot before the Father, though that which doth lett will lett, until it be removed out of the way ; which is that spiritual pride (or wickedness) in High Places, against which, all in the Faith are to warre with the Sword of the Spirit of holiness, which the other hath but a likeness of ; and though it appear in self-denial, holily and harmless, yet it will be revealed to be the old murderer, filthy and unclean, the destroyer of the creation of God, though many deceived by it do not yet see it, because of its seeming glory, yet it shall be revealed to be that old raving spirit, on which God hath and will pour out shame and contempt, and as that which the righteous soul hath been oppressed withal, more than all the oppressions of the proud and persecuting spirit of the world, (who doe but fill up their measure, and are over-turned). Oh let my soul never come into thy habitation, nor have fellowship in thy joy, who crucifies afresh the Lord of life, and tramples under foot the blood of the new Covenant, turning from the grace of God into wantonness, putting him to open shame, by whose life we live, who must war for ever against this spirit. And truly friends, it is that which the Lord at some times hath set upon my heart (when called to cast off every weight that presseth the holy Seed, which would run the race with joy that is set before it) to call to mind, and to declare of the dayes past, and to bring to remembrance things of old, which seem to be forgotten by some, through the guile of that which waits to deceive ; and though many are not ignorant of his many de-

Receive this in the love that constrains me to write. Some that yet appear to you (that have been tempted by them) with a fair or excellent appearance; I say, some of them shall be manifested to be deceitful, false, and go backward to filthiness and confusion, if not stark madness, or else the Lord hath not spoken by me in this matter.

vices,

vices, yet I know some will receive me in the same love in which I give it forth, who have learned the Truth in Jesus according to my measure, by which I have been and am kept from thinking of my self more than is meet; and what I am, I am by the grace of God which is free unto all, and what I have of this hath been received, and in this that hath broken the bonds of iniquity, and raised the righteous Seed, can I declare thereof? and it was this that followed us in the dayes of our rebellion, and strove with us when we walked in our own wayes, sometimes with mercy alluring us, and with judgments preventing us, never ceasing to wait upon us till he overtook us, and overcome us, (I speak to such who have obtained like grace with me): Do you not remember, we cryed to the Lord to shew us of his wayes, and he heard; and to give us of his counsel, and he was entreated? for though the groanings of his own Seed was felt in many of us, yet when to the Light we were turned, we knew that that lived in us that was ready to betray it and murder it, and we saw many as wise as our selves had been lost before us, who begun in the Spirit, but ended in the flesh; then we feared, and this was our safety, when we walked in darkness, and saw not the Light, and it cannot be forgotten while we feel the reward thereof; though some of us had as large possessions, and brought forth as flourishing fruits, as they that think they see over all; that when the Messengers of the everlasting Gospel came amongst us (furnished indeed in the power and spirit of *Elias*) having power to open and shut heaven, to the overturning of that world which rejected their testimony), that we who received it did not come to the knowledg of the way of life without deaths many, though it were truly declared of, and we learned by the things that we suffer'd, & by subjection we came to have dominion, & came to be servants and had joy therein, though we could truly say when we had done hard works, we were but unprofitable; yea, many that have not made much shew in the flesh, nor have not, nor must not preach themselves, yet past through many nights of tryals, & long winters of hardships, and a barren wilderness, where the fast was kept, & where there was no waters, and enemies to combat with of all sorts, & no victory obtained but by the obedience of faith, that alwayes working to the overturning of self.

Well

Well Friends, the pains of hell hath been felt, & sorrows hath beset on every hand, deep anguish hath surrounded, & we have waited for the commandment of life, as they who roare on their beds with pain do wait for ease, & the dawning of the day, and when it hath come as life from death; oh how have we been perplexed, not knowing how to do, nor daring to leave undone? for such were the commands of God unto us, even death unto death, yet by obedience we came to live, & this is the life that shall never have end, which did subject, not that which sets up, but that which pulls down & layes us low, for when by the power that gave us life, we had been led to give forth righteous judgments on the Idolatrous brood and rebellious in the world, we felt the samethen to turn upon us, for that it was not a'l removed in our own houses, for after the resurrection of life, which was not obtained but by obedience to the death of the cross, yet that wrought which would have murdered and have took possession, had not the Armour of the Light been kept: And these things I mention & could much enlarge in it if called thereunto, because I find many who come thither have been deceived, the true Prophet come again to be murdered, & Jezebel who slew him, prophesies and brings forth likeness, she'l fast, she'l prophesie & pray, & bear testimony against the world, & is full of motions & inventions, & very swift for the works in the aire, & if any be deceived by her in any one thing, & not repent thereof, they are bound thereby, for she is a Sorceress, & her witchcrafts, and enchantments will multiply, for any being joyned to, her children will be many, but her off-spring is curted; & however appearing yet, smite at the true Prophets, for the accuser of the brethren is their head, who is got into Heaven, but God will dethrone him, who hath deceived many, for having bewitched them to the believing of a lye, *that they should not believe the truth*, for against that is his warring in all his devices, & they by falsehood being divided from it, & taking a lye for it, bring forth to the dishonour of it, till it rise to the sinking of them into utter perdition, whither they are hastning who despite counsel, & by their motions which are divelish in their very ground, maintainers of the flesh rising from it; though seemingly to deny it, made manifest it is and shall be; for though it works hiddenly, a mystery indeed of iniquity, out-side love, out-side

humility, talking of the power, and against enmity and prejudice, and exercising authority and Lord-ship, it is the very spirit that works it, and is travelling for it; though I know many in the world know it not, for whose return I am a traveller with those whom they have despised, and some of them shall know in a day of repentance, that having rejected them whom God hath sent, they have rejected God, and so veiled their own light, that they know not whither they are going, but follow that old spirit of Anti-christ, which changes customes and times, and is full of inventions, all its motions to overturne and disestablisth, for having lost the faith in which stands the unity, its all for dividing, running into many things, which they that are given to change gladly receive, not having found peace nor satisfaction in the thing in which there is no error, but in the many things all erre, and in the unerring spirit is it seen, that this spirit cannot find rest, for indeed against the true rest it fighteth in its many things, which drawes from the one, and is against the Lamb and his Testimony, though the matter seem never so small, a hat or a hand, these are out-side things little or nothing, yet they have made so much of it, that more strength some of them could never manifest for the foundation of life, than they have done for this, saying they were set as a Wall of Brasse against all perswasions; thus exercising authority over those who were in Gods Authority, neither harkning to counsel nor entreaty, though but for a little thing, little indeed to us who keep the Faith, and shall never hurt us as there we abide, yet to others who have worshipped it, and gone a whoring after it (as it was fore-told, it should be an Idol, [when first brought up] by one honourable in God, who was then a Prisoner in *New-gate*): What hath it brought forth but hardnesse of heart? and many are waxed worse and turned aside, and have lost their power, and will be manifested to fight against the Truth and the Testimony thereof; some have and shall deny it, and work mischievously against it, others shall be as dead for a season, others turn to old superstitions, and many to liberty and prophanesse, and all by the prevailing of this spirit, which in patience the upright have and do bear the buffetings of, not fearing but under our feet

God will it tread, yet have and do pursue it, and make war with it, by warning of it, and declaring against it in that which is good will unto every man, and never sought it self, but the glory of the Father, and his power is revealed, and his Life is manifest, and in vain is all contentions against it, for it must prevail, not another, but he in whom we have believed: all workings, whether outwardly or secretly, against it, will be in vaine; the Lord hath spoken and to passe will bring, his chosen shall raigne, and his inheritance is holy, he will give Nations for them, and rebuke Princes before them; they have fallen and shall fall that reject his Counsel, and darknesse shall be encreased over them that love darknesse, they shall grope at noon-day; but Light springs for the righteous, who hath made God his delight, and thou shalt never be forsaken; the Lord hath spoken it, who hath warred in righteousness, and hath got Dominion; thy force is Almighty, and they shall not withstand; thy Armour is felt the defence of the innocent, there we learned thee, and must thee inherit; pure and harmlesse, chaste and undefiled is shee that conceived thee, and shee shall bring forth even the lowly; to her thou hast regard, thy treasures are in her, and thy pleasures with her, her walls are glorious, and her gates are precious, her rivers are life, and her fruits fade not, but her leaves are flourishing and green, wherewith the Nations shall be healed.

So, Fear not *Sion*, thy enemies must fall, though they seeme to encrease, thy warfare is neer finished, thy Rock is everlasting, and thy strength faileth not, joy is thy portion, and praises thy delight, for his power is felt, and his glory is beheld, which is everlasting, brought forth in righteousness, whereof thou art clad; all flesh shall see him and confesse unto him, but in Spirit revealed who is everlasting, and all shall call him blessed in whom we have trusted, and under the shadow of his wing is safety and abiding rest, whither many are travelling, and shall enter through faith. And this (my Friends) I am a servant to, and a contender for, from which is every spring of life, and all makes glad the City of our God, and in the strength thereof all called of God bare Testimony of it, and build up in it, and must earnestly contend with all

that go about to weaken it, by inventions or any practise out of it: And surely there was a necessity laid upon the true Apostle (who professed that he had taught them all things necessary to life and salvation) to bear a sharp Testimony against some that crept in to establish somewhat else, though its like it seemed not much, yet he that abode in the faith felt it so harmful, that he wished they were even cut off that troubled them, for he felt the creeping in of the false Apostles who reproached the true, and so went out from them, and drew many after them; and here began the darknesse to have its rise, and the encrease of it came to that great Apostacy, which hath since filled the world, for that being a day of the Resurrection and Ascension of the Son of God, the witnesses of it, as now, gathered into the faith of it, and they who kept not the faith brought forth likenesses, and begat warrings, and that fretted as a Canker, and then love waxed cold towards the Apostle, (for whom they could formerly have pulled out their eyes,) now his person was contemptible, and his authority despised (though it was of God,) and then iniquity abounded, even amongst some who had in measure been purified, and in the faith said & done wor hily, yet were turned aside by the windings of that Serpent, which from the first waited to deceive; therefore he that still abode in the Faith, warned others to take heed least he deceive you, as he did *Eve*, who was in an innocent estate, much beyond what many of them ever yet come to, who have talked of it as if cloathed with it, yet have I not been condemned, for believing they betray it, and yet such that were come to it might and were deceived, and these who saw it and warned of it, who were in him who never felt Christ the second *Adam*, who never felt these were to be hearkned to, & they that were of God heard them, and these still are to be hearkned to, who by the Ascension of the Son of God have received gifts, for the edifying of the body, for the strengthening of the faith, according to the proportion thereof, all seeing thereby to what they are gathered, and on what they are stayed, and feeling their life in the Vine, though never so small, are nourished thereby, as their station they keep, not envying anothers, nor coveting anothers, but keeping their own, though never so small; the greatest cannot say he hath no need of thee, if in the life thou live

five of the Son of God, & art subject to the pronings of the Fa-
 ther, thou hast thy glory, & art a glory in thy place, where thou
 canst not say thou need'st not the greater, any more than they
 can say they need not thee; but all in the faith of the Son of God,
 working by love, not so minding their own as to forget ano-
 thers, but in the oneness bring forth to the glory of him that
 giveth the encrease, every one in his own place. O remem-
 ber, the not keeping the first station brought chains of darkness:
 'tis so still if thou act any thing, if it be but to feed on the know-
 ledge one bite, or any thing out of the life, for the life, then a
 chain of darkness comes over by which the free Spirit (in which
 only thou canst work for God) is chained under, and whatever
 then is done makes a separation from God, though fasting, pray-
 ing, abstinence of any kind, but one with the Pope and Fryars,
 all lets the flesh up, being of the flesh, and though it seems to
 deny it, yet is of it, as hath been, and shall be more and more
 made manifest, that into all manner of filchinesse of flesh and
 spirit will that lead, which keeps not its place, but covers ano-
 thers. (the root of evil) indeed envy and covetousnesse; and
 need indeed it is, that some now (as formerly) should be mind-
 ed what were you called unto; not all to be Apostles, not all
 to be Teachers, not all to be Evangelists, not all to be Pro-
 phets, but all to believe, and by believing in that which hath
 called you to see your standing, there to abide for the com-
 mandment which is holy, just and good, and by the obedience
 thereto life hath been, and is received, which works the salva-
 tion and deliverance from all that hath and doth defile; and so
 the heart being purified, the mind changed, the spirit renew-
 ed, and that subjected that puffeth up, then springs the Babe that
 must inherit, not born of flesh, nor of the will of man, but of
 the Seed Immortal, which is of his begetting who is everlast-
 ing, and the arm of his strength is its upholder; this will not
 he leave, nor forsake, for he is faithful, and cannot forget him-
 self; and for the edesying of this is all gifts, to whom, and in
 whom he will, that works according to the counsel of his own
 will, to the perfecting of the body of love, whose dwelling is
 in him that is love, and shall abide when all gifts shall cease;
 who is the giver, and filleth all in all, to the praise and exalta-
 tion.

tion of his Name, who is *The Lord our Righteousness*, who is risen against all deceitfulness, that in the beauty of holiness they may shine forth, and be over all that have but been talkers of it.

But as I am now drawing to a Conclusion, who in the beginning of my writing did not see I should so enlarge ; but feeling the weight that lay on that spirit or life which would follow God fully, I could not but give a hand, when called to it, for the removal thereof, though I feel of how little value it will be to some, who will it may be say, she writes against them that keep on the hat in prayer, and with-hold the hand, and to plead for her Leaders, and such like : To which I answer in the feeling of that power which justifies, and therefore none can condemn; that it is not persons, nor any outside thing that I testifie against, any further than it hath joyned to, and been a servant of the spirit of pride and exaltation, whose design is carryed on by some that can pull off the hat in prayer, and give the hand, as well as by some that keep it on and with-hold, for being *Babylons* brats they are confounded; and do and shall differ, that they may dash each other, though their purpose against truth is one, which above all other would fulfil what our enemies in the world have writ and spoke against us ; for it was not required of me to testifie against it, till some acted by it, as close and as dark as it keeps, have not only pleaded for, but brought forth to practice such actions, as is not to be mentioned among the Heathens, with Covetous and bewitching practices, defiling and defiled in flesh and spirit ; and all these abominations in the profession and seeming authority of the eternall God, to the grieving of the righteous soul of those, who now see those which have and do blaspheme the Tabernacle, blaspheme him also who is the God that hath his abiding in it ; and though all in this gain saying spirit, do not nor are not come forth in the like practices, yet thither that spirit leads, and many of the followers of it know not whither they are going ; and many of them who were formerly among the Ranters, are gathered and gathering to them ; a Generation, who though they have been lifted up as Lucifer above the Stars, shall be cast down to the deepest Hell, and some of them have felt the beginning of the

torment thereof, and it shall not cease, nor their worm dye, who
 have turned from the grace that brings salvation, to the imagi-
 nations, where the many powers, and spirits, and lifes rise, which
 grieves the true life, of which God did and doth complain, and
 all that have their abiding in him feel the oppression thereof,
 even to the raising up, and bringing over again, those many
 spirits in the World against the truth, which in the truth are
 and were ruled over. My ears hath heard some in the world
 being the practice of those that by this spirit are drawn back-
 ward, to upbraid Friends and Truth; to whom I have answer-
 ed, as I am ready to all the world, that I had rather they should
 abide in, or goe again to the practice of the blind idolatrous
 Worshipps, with Pipes and vain Singing, than follow this spirit
 that speaks against Idolatry and yet commits sacrilege; Rob-
 bers indeed, who go about to promote they know not what;
 creepers indeed into houses, and hearts to lead captive silly
 women, who have not learned the truth, there they prevail;
 the guilty understand me: Have you not, as much as in you
 lyes, dishonoured the name of the Lord, as if he were chang-
 able like unto you, or had forsaken his heritage, or forgotten
 his anoynted, whose love is everlasting, and his mercies faileth
 not, and his Covenant is sure, and the witnesses thereof are
 kept in his power, and your weapons are vain that are formed
 against them, who have kept their armour, and in righteousness
 are safe, and in the pavilion from the strife of tongues, though
 the poyson of asps be under them, they shall not be hurt, for
 they love righteousness, and hate iniquity, who are his glory,
 and upon it he hath created a defence, and they that rise up
 against it, have and shall fall before it, and them that keep their
 abiding therein, in it have refreshing joy and peace everlasting,
 in the fellowship and communion of the sanctified, who doe
 grow and encrease in the midst of their enemies, and our table
 is spread, and our Cup filled, and we doe and shall drink there-
 of, while that ye who have waited for our halting, and have
 cryed Aha, so would we have it; but they shall stumble and
 fall, as they have waited for evil, and cryed, *Report, and we
 will report it; so shall it come upon them*: The gin and the snare
 which they have laid, shall take them, and a cup of astonish-
 ment

ment and tremblings and terrors fulfilled, must they drink, who have laid the stumbling-block, and are fallen at it; but we shall be glad, who have not doubted, but believed that the arm of his strength would be our deliverer, who have sought nothing else, but that his name might be glorious in confounding his foes, and delivering the poor, by breaking oppression, and redeeming the Captives, by finishing sin, and destroying all wickedness in flesh and spirit, and establishing righteousness, and all therein; where is our rejoycing, who delight therein, and are kept thereby to the praise thereof: This Glory shall never end, which springs of, and abides in the love which beareth all, and is full of good will to all, giving glory to God on high in the spirit which is meek and lowly, and of long-suffering, ready to forgive, but never acquitting the guilty, but ready to shew mercy to all that forsake the evil.

And to him who is pure, and by all is purifying his own Sanctuary, be the glory.

R. T. Travers

The End.

